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apology for the deaths of Parmenio, Kleitos and Kallisthenes. The heritage of policy from Philip was ruthlessly discarded by Alexander during the very struggles in the heart of Iran (329-327 B. C.) whose success best attests the consummate wisdom and workmanship of Philip. The Macedonian folk-army won their victories only to lose their national monarchy. But Alexander had not deteriorated with his enormous successes—the popular error; he had risen to and adopted a world-policy which demanded the creation by assimilation of a world-folk.

The Indian expedition, long contemplated and prepared, was part of this world-policy, not merely the completion of a task left incomplete by Persia. And it was the physical and moral exhaustion of his new, conglomerate army, not rebellion against his world-policy, which stayed Alexander's progress eastward. He returned to establish a world-capital, to complete and organize his world-empire and above all to make the ocean his vassal and minister. Divine honors for the central and dominating personality in this world-empire were part of his policy, and no confines to that empire except those of the world itself were allowed. Macedonia and Hellas alike were politically sacrificed to this culminating vision of the greatest wielder of the destinies of the ancient world.

Such are the leading thoughts and tendencies of this able book. Following the lead of a seductive political philosophy, and ignoring the exaggerations of romantic tradition, it sets both Philip and Alexander on higher pedestals in the hall of fame than romantic tradition ever claimed for them.

B. PERRIN.

*The Ancient Catholic Church, from the Accession of Trajan to the Fourth General Council (A. D. 98-451).* By ROBERT RAINY, D.D., Principal of New College, Edinburgh. [The International Theological Library.] (New York: Charles Scribner's Sons. 1902. Pp. xii, 539.)

THE editors of the "International Theological Library" have entrusted two volumes of the church history in their series to the venerable Dr. Rainy, of Edinburgh, his subject being Catholicism. The first of these lies before us. It comes down to the council of Chalcedon, A. D. 451. The second volume will cover the period of later catholicism, by which the author understands the history of the Church to Gregory I., or perhaps to Charlemagne, although his plan is to carry the narrative over two or three centuries more,—a "transition period,"—to Hildebrand. We may assume, no doubt, that in the present volume we have the facts which forty years' experience in teaching church history have convinced Dr. Rainy are most important for students of this period to know.

The book is divided into three parts: (1) to the close of the reign of Marcus Aurelius, (2) to the toleration edict of 313, (3) to the Fourth Council. The reasonableness of the first of these epochs is less obvious than that of the second. Why should a church historian select "the accession of Trajan," or of any other emperor to mark a turning point in

his narrative? For him to borrow epochs from political history is as unscientific as it would be for an historian of politics to make a dividing line out of the Monophysite controversy, or for a writer on economic history to date a period from the publication of *Paradise Lost*. It is a pity that every ecclesiastical historian, before attempting to map out his chronology, does not read, mark and inwardly digest Baur's *Epochen der kirchlichen Geschichtschreibung*. He might not accept Baur's periods, but he would at least be impressed with the necessity of having ecclesiastical affairs control his whole chronological scheme.

Dr. Rainy distributes his materials under comparatively few and simple rubrics, such as "Environment," "Church Life," "Beliefs and Sacraments," "Heresies," "Worship," the "Clergy," "Discipline and Schism," "Monasticism," and "Ecclesiastical Personages." Relatively greater space is devoted to matters of doctrine than to the institutional side of the history (e. g., church organization, government, law and ritual). Almost half the total number of chapters discuss doctrine, heresy and schism. The geographical extension of Christianity receives little attention. But in this distribution of emphasis our author simply follows the example of most Protestant historians before him. Dr. Rainy's style is clear and straightforward. Details are kept in the background, and the main features of the history are made to stand out prominently. The chapter on Gnosticism may serve as an example of excellent historical exposition, well conceived and well carried out (pp. 94-119). And there are others as good. The author is on the whole fair-minded, and does not obtrude his theological prejudices upon his readers. His candor enables him to deal with vexed questions with a more even-handed justice than one often finds in similar works.

On the other hand, there are disappointing features in the book. We are obliged to look in several different places for information on some subjects whose treatment should be unified. Take for instance the Paschal controversy. Why must we turn from p. 81 ff. to p. 236 ff., before we discover all that Dr. Rainy wishes to tell us about it? Or in reading of the *libellatoci*, why must we pass from p. 15, where they do not belong, to p. 142 ff., where they do belong but are hardly mentioned, and from there to p. 191,—and after all fail to find any description of the ancient *libelli*, from the Decian persecution, which have recently been discovered? Among the more striking cases of insufficient treatment, we mention the early history of the British Church, the general change from primitive to Catholic Christianity, the growth of the New Testament canon, and the development of the Roman primacy.

A few errors have crept into the book. What evidence is there that baptizing in the name of Christ alone was "always rather questionable" (p. 75)? If Papias is "usually placed about A.D. 145-160" (p. 60), we confess never to have heard of it. Papias's work entitled *Interpretations* contained five books, not "four" (*ibid.*). Cyprian's death is placed three years too late (p. 197). Apollonius of Tyana seems, in one passage (p. 155, n. 2), to be regarded as a contemporary of Plotinus,

but in another we are more accurately informed (p. 283). Rufinus's Latin versions of Origen's works are euphemistically called "translations" (p. 501). It is unfair to Cyprian, if to no others, to assert that all which was greatest in Christian literature down to the year 313 had been written before the year 230 (p. 157). There is carelessness in citing titles: e. g., Irenaeus is credited with having written a "*Refutatio*" (p. 112), and Tertullian's work *De testimonio animæ* has received the gratuitous addition of "naturaliter christianæ" (p. 187).

We have noted the following typographical errors: P. 3, for Neu-mann's "*Römische Staat*" read *Römischer Staat*. P. 51 (twice) for "*Funck*" read *Funk*. P. 157, for Celsus's *Ἀληθης Λογος* read *Ἀληθης Λόγος*. P. 161, for Origen's *Περὶ Αρχῶν* read *Περὶ Ἀρχῶν*. P. 118, for metaphysical "identities" read entities.

The attempts at bibliography form the worst feature of the book. Very few of them are up to date. At the head of each chapter references to the literature are meager, and resort is had to the inconvenient device of a bibliographical appendix (added at the instigation of the editors?), which is also very unsatisfactory. Chapter XIX., on "The Clergy," refers to only two authorities; one is Bingham, the other still older. For information on "Objects of Worship" (p. 451) we are referred to nothing more recent than 1755! But it is only fair to Dr. Rainy to add that his own history is much more up to date than his literary references.

This book illustrates the disadvantages which inhere in the production of a "series." Drs. Briggs and Salmond started out to give the world a modern and scholarly theological library. But it appears to have been impossible to secure uniform merit in all parts of the series. It would have been a notable achievement indeed if all the volumes could have reached the high level of Driver's *Introduction to the Literature of the Old Testament*, or McGiffert's *History of Christianity in the Apostolic Age*.

JOHN WINTHROP PLATNER.

*Life and Letters in the Fourth Century.* By TERROT REAVELEY GLOVER, M.A. (Cambridge: The University Press; New York: The Macmillan Co. 1901. Pp. xvi, 398.)

Books like this go far toward withstanding the anti-classical tendency of modern education. It is an encouraging sign of the power which Greek and Roman culture still possess that we should have Comparetti's great work, and that it should be followed by such books as Dill's *Roman Society*, Taylor's *Classical Heritage of the Middle Ages*, and the work before us,—to mention no others. To be sure, none of these books deals directly with the classical period. Yet through the history and literature of the early Middle Ages through knowledge of its social life, and through observation of the working even of the decadent classical spirit, we may learn to seek the fountain-head, whence these streams flowed. So we are grateful to Professor Glover, and the rest, for their leadership